

MESSAGES FROM GENERAL
SECRETARIES IN REPLY TO THIS
QUESTION FROM THE PRESIDENT

How Can Every Member
Best Help the World?

THE PRESENT CRISIS JULY 26th 1939

THE RECORDING SECRETARY

THOSE who launched the Theosophical Society in the last quarter of the last century must have had a prevision of the critical times through which the world is passing; and one can see with increasing clarity today how wise was the decision to make universal brotherhood the keynote of its influence. The power and rich content of those words are revealed in some measure in that partial unveiling which we name Theosophy. The world has pursued the path of forthgoing and sought the truth in differences. As we have gone forth we have discovered a world larger than we had suspected and smaller than we imagined we could encompass. But with those differences we need all the more the

encircling unity. The " I " and the All are complementary and mutually balancing.

Is not brotherhood the key to every modern problem ?—the brotherhood which neither overlooks the differences nor deflects from the unity ; brotherhood as between nation and nation white and coloured, Aryan or non-Aryan, of any type or sub-type ; as between faiths, however externally different ; as between the rich and the poor, the strong and the weak, the wise and the ignorant, man and woman, the aged and the young.

We study in Theosophy the origin of that brotherhood, its workings and goal. Shall we not then as individual Theosophists and Lodges stand for that truth in its fullness and in its practical applications and seek to embody it in every detail of our life, which Theosophy shows can never be separated from the life of the world.

Here is the key-word of the magic required to resolve the present discords. Let each member and Lodge make it his or its first aim to sound it in all purity and strength, so that it may become a means of the truest blessing we can convey to the world. How that note can be sounded is

taught in the utterance of every spiritual Teacher. They were all, as the Lord Buddha showed in the very perfect presentation which He gave, embodiments of deep compassion, who having laid at rest all causes of inner disharmony, were able to speak from a simple and all-sufficing standpoint. Their words have rippled down the ages enfolding those who heed them in their peace-giving and uplifting stimulus. So in a humble way, by pure and simple living, with heart and mind attuned by the truths which we have received, we can strive to become channels for forces to uplift the world and make our Society a potent instrument for the powers of righteousness to use to re-adjust the present conditions. This implies deep, purposeful, world-conscious, sensitive living on our part ; increasing helpfulness towards one another ; and the carrying of the holiness, beauty and sincerity of our aspirations into every-day life.

N. SRI RAM

CANADA

Every member can live the life of brotherhood to the limit his character and circumstances permit, and by this example

and judicious precept persuade his neighbours and acquaintance to do likewise. We must not raise obstacles of form or phrase, for Theosophy is greater than any organisation; nor insist that ours are the only teachers; but present simply the principles upon which the Theosophical Movement is based. Brotherhood, which means toleration and understanding; the law of karma, of action and reaction, sowing and reaping, day and night, summer and winter, with its stern but merciful justice, repaying all debts and requiring payment of all debts; the Law of rebirth, the real resurrection; the Master Men of the world's evolution, who have taken advantage of the law to excel their fellows in growth and in service to others; those who learn these things will gladly prove them, and as they grow will reform the world. The holy breath or Spirit is the breath of man himself, but it is only holy as he consecrates it to service and the duties of his day. Then man begins to see the Truth, not clothed in the tattered opinions of others, but as she comes in his own heart.

Almighty Law beneath whose wise
control

Eternal Life invites the resolute soul;

Supernal Justice, ruling all things
right,

Shines in all hearts where Love is
throned in Light.

ALBERT E. SMYTHE

ENGLAND

In my view a member of our Society today has at least three fields in each of which he can make effective contributions for the betterment of the world situation. There is himself, the microcosm, for inasmuch as he uses his knowledge of Theosophy to deal with his own conflicts, grumblings, childishness and selfishness, he is resolving that part of the universal conflict for which he, and he alone, is responsible.

Then there is his immediate environment, which needs his example of fortitude under pressure and disinterested public service, as well as whatever explanation he may, through his studies, be able to give concerning the reason-why of the present tangle. This service includes making all possible contacts with organisations for better education and social readjustment in his part of the world, and a

constructive interest in national and international problems.

Most important of all is the field of the world mind. By trying to understand and to apply the broad principles upon which the evolution of the world actually proceeds, and studying these with tolerance and insight, each member can assist in the growth of a new world mind. One of the most urgent needs today is the establishment in the world mind of an acceptance of the Theosophical concept of brotherhood—unique in its inclusiveness. This is the keystone in the arch of the new world order, without which the arch cannot exist.

ADELAIDE GARDNER

FINLAND

The universal brotherhood of humanity, causality and the law of Karma are laws of nature. They form the nucleus of all religions. The world needs the revival of a truly religious spirit that has been forgotten in practising outward religious forms, and in the materialistic civilisation of today. Forgetting to practise the law of love has been fateful to this civilisation

as has been the disclaiming of causality and common responsibility. The acknowledgment of the law of love means the acknowledgment of freedom of thought and the "no violence" principle. Happiness cannot be achieved by causing unhappiness to others. From acknowledging causality, common responsibility and brotherhood follows co-operation, from ignoring it egotism and isolation result. To forget the fundamental laws of the brotherhood of humanity is a crime against the laws of nature, which brings its own punishment.

By all available means we must fight against the present attitude of mind in the world, which is in strong conflict with the laws of nature and the true spirit of religion. This work belongs to us who strive to fulfil the Great Plan, which means founding again a civilisation based on the ancient principles, instead of supporting a civilisation gone astray.

This work of enlightenment we can achieve only by living and practising, true to its spirit, wherever fate has placed us. Let us do our duty from where we stand in the Great Hierarchy. Let us be representatives for enlightenment,

understanding and peace, and untiring servants of humanity.

Yours sincerely,

ARMAS RANKKA

HUNGARY

I feel I cannot give any better, more vital and more practical suggestion as to what a member of The Theosophical Society should do to help the world in the present crisis, than to refer to :

Waiting the word of the Master,
Watching the Hidden Light ;
Listening to catch His orders
In the very midst of the fight ;

Seeing His slightest signal
Across the heads of the throng,
Hearing His faintest whisper
Above earth's loudest song.

This only will enable us to live and act, free from political entanglements, purely as *men*. Why are we in doubt as to what we should do ? Because we have not that contact which the above verses indicate. Our enthusiasm, our strength must be pure

directed by that contact, then both enthusiasm and strength will be efficacious for good, and all work vital and useful. And so I think it is finally Their contact we should seek more as the most needed factor in to-day's crisis.

FLORA SELEVER

ICELAND

Every member of the Theosophical Society should to the best of his ability study the world-situation, so as to be able to judge wisely and impartially about it.

Every member of the Theosophical Society should try to avoid all spiritual infection from what might be called the principles of excess, which now govern so many parts of the world, *e.g.* Communism, Fascism and Nazism.

Every member of the Theosophical Society should in all matters of controversy in his *daily life* strive to be a peace-maker, a reconciler, a rebuildler, and all fanaticism, all iconoclasm, should be avoided as a menace to healthy and natural evolution of the human soul.

Every member of the Theosophical Society should try to bring as much *silence* as possible into his own life.

Every member of the Theosophical Society should quite fearlessly deny what to him seems wrong, according to the light of his unbiassed judgment.

Every member of the Theosophical Society should try to *outshine* the enemies of truth, brotherhood and liberty, not for the sake of personal aggrandisement, but in order to dispel darkness.

Every member of the Theosophical Society should always remember, that it is not so much by what he *believes* or *does*, as by what he *is*, that he helps the world.

Most fraternally,

GRETAR FELS

NETHERLANDS INDIES

There is no more certain indication for the fact that moral and spiritual ideals are declining and losing their hold, than that the responsible representatives of religions and spiritual organisations see it as their duty not to interfere but to stand

aside in the conflict between brute force and righteousness.

If our Theosophical Society is to do its duty and to live throughout the ages, it should certainly do what H. P. B., and Dr. Annie Besant urged us so many times to do : to stand up for right and truth and fearlessly to expose and oppose all injustice and corruption, where these show themselves.

Nothing must stand between this and our personal convictions, all obstacles must be overcome. We certainly can overcome them all, if truth abides in our hearts and minds. We should never cease to be students of the Eternal Wisdom, but we must be convinced of our duty to put our ideals into practice. Everyone of us should mingle in human society, working continuously for the uplift of mankind, and bring nearer to us the day of glory and happiness for all.

We should all make it a sacred duty to right the wrong, to fight oppression, to clear away the darkness, to be soldiers for truth and justice in the glorious army of the Holy Masters of Wisdom and Compassion, the Elder Brothers of our Race.

A. J. H. VAN LEEUWEN

ROUMANIA

In the great struggle of the world to get out of chaos the Theosophist has a very efficient part to play. To his duties as a good citizen he will bring the light of Theosophy. His knowledge of a great plan growing towards a glorious end will give him the calm attitude required for good work; it will help him to understand something of the present unfoldment of the plan and try to fit as much as he can into it.

The vision of the Great White Hierarchy constantly alive in his mind and heart will guide and enlighten him. The law of Brotherhood will prevent him when strong action is needed from mixing it with hate. Compassion for those who suffer as much as for those who cause suffering, and impersonality in action are guide-posts on his road. If he does not lose sight of them he can be sure he will go straight and take his share of the burden of the world.

It is not by some striking collective movement that Theosophists will help the world, but applying each one their Theosophy in their daily life. Whether in a humble social position or in an important

one the member of the Theosophical Society finds in the teachings of Theosophy the most valuable guidance and the means to be a splendid helper and a living example.

EUGENIA VASILESCU

RUSSIA OUTSIDE RUSSIA

In these days of world wide stress, it is natural that we should think of the way in which we could best help the world. Some excellent suggestions have already been made by the President in his fine letters to the members and lodges. But he wishes also to hear the national representatives and therefore I will try to express our Russian views on the matter. First of all, we think that there is no greater help to the world than the spreading of the Eternal Wisdom, for wisdom brings light and peace. As it has been well said; "Peace is the outward and visible sign of wisdom" We do not believe in outer reforms, even if they are good, for their benefit can be only for a time. First, the spirit of peace must be born in the world, then will peace become powerful and will rule life.

To spread Eternal Wisdom is to give birth to the spirit of peace. But this cannot be done through books and lectures alone, but far more through our thought-power and our love-power, above all by the example of a life noble and pure, dedicated to the glory of God and the service of humanity. Theosophists should carry everywhere an atmosphere of peace and serenity. They should be frankly optimists, trying to see the best they can in people and nations, and build everywhere constructive thoughts of faith, hope and friendly collaboration. A mystic writer says that God has written for each one of us "a grand musical composition" and He is waiting till each is "ready to give it to his fellowmen."

When man awakens to his divinity and knows himself to be an immortal spirit, he comes under the law of the spirit, which grows by giving. The more he gives, the more he feels the intensity of the divine life and the more he is happy; for under the law of the spirit sacrifice is not pain but bliss. Therefore his joy is to give, to share, to radiate his inner life. We are all so much linked up with each other, that we cannot live without the help of numerous

beings and without giving also something to others, but we receive unconsciously and we give grudgingly. "Why should I sacrifice and not another? Why should I be deprived of this or that?" says the man, when urged to give something away.

When spiritual awakening has taken place, then the whole direction of the individual life is changed. From unconscious co-operation man comes to a conscious and joyful co-operation with the great plan of the Logos. He recognises unselfish service not only as the very law of his existence, but also as a great privilege. Then everything becomes so simple and so beautiful.

We generally think of the beauty of forms, of colours, of sound in nature and in art. Indeed, those are a wonderful manifestation of God's thought and life in our world. But there is also the beauty of expression, the beauty of human relations, the beauty of friendship with all creatures, the beauty of dedication to service. As soon as we have been awakened to our divinity, we know that joy, for the unity of life becomes then deep reality and we learn to live in that reality at every moment of our existence.

Looking at this troubled world and its misery, we think perhaps of the necessity of big reforms, of new ways for its relief and happiness. And it is good that we should dream of them, but let us not forget that it is more important to *be* than to speak, and that real action begins in our heart. It is the life of the heart, which must be intensified above all, and if we want to change the world, we must first change ourselves. In truth we must become idealists and artists in life. We must learn to transmute darkness into light, pain into joy, ignorance into wisdom.

The world goes through so terrible a crisis, because there is everywhere chaos and disharmony. Eternal Wisdom will teach the Good Law and love will open the road to harmony. Then the music of true friendship and understanding will be heard between all nations, all races, all religions, and the world orchestra shall play "great music, prepared for us by God". But we must be intensely active; the more disharmony there is around us, the more harmony *we* must create. We must go into the troubled world with the lyre of Orpheus, giving the sweet and mighty music of Theosophy, harmonising

the world and making it wiser and happier.

Of course, wherever we are, we have a duty to perform, and surely we shall try to do it as well as we can. But the greatest of all duties is to live the higher life and to help the world to awaken to the life of the spirit and to become the friends of all creatures. When we take in hand the pen or the sword let us not forget the lyre. So shall we be messengers of joy and peace, messengers of the new age, whose civilisation shall be founded on brotherhood, freedom and beauty.

Listening to our message, the world shall find the way out of the chaos and the disharmony, and the crisis will be resolved, a new era will be born.

A. KAMENSKY

SOUTH AFRICA

These are days in which we must all hold together, both in thought and action, so as to provide as far as lies in our power a united channel for the Forces of Love and Light. Every day without fail each member should call to mind the other Sections of our brotherhood in other lands. Without

rancour, without excitement, without despair, we should remember each other and know that in that thought-wireless flashing round the world there stands behind us and the world the Great Brotherhood Who are working as never before to save the world from ruin and despair. I would say: keep steady. Radiate to the utmost limit of our power, peace, brotherliness, and undying hope. When it is most dark, hope and trust unfalteringly.

And let us all be careful that no word or deed of ours, however small and unconsidered, adds fuel to the fires of racial hate and misunderstanding. We stand for a world that is above these running fires, a world whose purity and light will presently emerge again. *Be very sure of that.* Remember it all the time, and stand as courageously and steadily as any soldier in the front line of battle. We *are* in the front line of battle, for the Master has called us the "brave soldiers of a forlorn hope," and an "army of light against darkness." For the sake of those who do not yet stand in the light as we do, we *must not fail*, either in courage or serene hope. "I will lift up mine eyes unto the hills, from whence cometh our help." Let

us keep our soul's gaze there all the time, and wisely and bravely uphold the eternal principles of brotherhood and love by word and by deed wherever we can.

With loyal and fraternal greetings ever,

CLARA M. CODD

BELGIUM

La Section n'est pas seulement un centre de vulgarisation des enseignements théosophiques (conférences publiques, étude des livres) ; elle devrait être *un centre occulte de rayonnement pour les Forces de Bien*. Edifier ce centre est le travail essentiel du membre.

En ces temps troublés, il doit connaître les principes fondamentaux de la Théosophie—non d'une façon livresque—mais par l'application pratique des enseignements dans sa vie individuelle, comme dans la vie collective de la Section à laquelle il appartient.

Nous n'aurons beaucoup à dire dans le monde *que lorsque nous aurons beaucoup expérimenté*. Notre Branche, notre Section, la S. T. tout entière est *notre laboratoire spirituel et moral*. Nous n'y faisons pas sérieusement assez les études de laboratoire.

Le monde se meurt d'un manque de compréhension et d'amitié. Avons-nous au coeur assez d'amitié et de compréhension pour nous libérer de nos préjugés nationaux, raciaux, religieux, etc. ? Croyons-nous suffisamment à la force de la pensée pour baser nos efforts de reconstruction mondiale sur sa puissance, son emploi ? Apprenons-nous à l'employer ? Avons-nous suffisamment confiance dans les Maîtres pour accepter les efforts qui sont demandés quand on désire comprendre mieux les directives du Gouvernement Intérieur du Monde ?

Là est pour moi le travail essentiel et primordial du membre. Les rapprochements entre la Théosophie et la Science, les conférences, etc., ne sont que les conséquences d'un travail basé sur l'éveil personnel. Nous savons que le monde manque de chefs et de sages.

La Section représente notre foyer spirituel. Il faut donc commencer par lui. Nous nous leurrerons sur le côté intellectuel des études. Nous raisonnons, nous ne cherchons pas à comprendre. Notre solution des problèmes se concentre sur des effets, non sur les causes. Une étude approfondie du karma, par exemple, appliquée aux circonstances actuelles, augmenterait bien plus notre efficacité

sociale que nos actes éparpillés et qui ne s'appuient trop souvent que sur l'expérience d'autrui. Nous manquons d'expérience. Nous ne sommes pas suffisamment anxieux d'en acquérir. La vie nous les apporte, *malgré nous*.

Que connaissons-nous du Karma ? En quoi nos projets, nos critiques, nos questions, nos problèmes, notre présence, notre silence servent-ils à la Branche, à la S. T. ? Sommes-nous prêts à discuter fraternellement nos projets en groupe ? à les modifier ? Nos critiques sont-elles basées sur le désir d'un mieux ? Accepterions-nous la critique d'autrui ? Essayons-nous de résoudre nos problèmes avant d'en demander la solution ? Notre présence aux réunions émane-t-elle d'un sentiment du devoir, de l'intérêt éprouvé, ou venons-nous dans un but créateur : former au sein de la S. T. un noyau de fraternité etc. ? Notre silence est-il celui de la distraction, de l'assoupissement ou le silence vivant qui intensifie certaines formes et cherche à en neutraliser d'autres ? Connaissons-nous le silence ? Apprenons-nous à le manier ?

Ce qui importe avant tout, c'est que la S.T. soit puissante dans son action collective et concertée : Adyar, les Sections, les Branches. Si son silence était celui de la Connaissance,

elle pourrait être plus active, plus utile, plus bienfaisante que n'importe quelle organisation dont la puissance, presque toujours extérieure, s'attaque aux causes extérieures et pose, nous le constatons souvent, des emplâtres sur des jambes de bois.

La faiblesse de la S.T. gît en ceci : *aveuglés par les tentatives extérieures, il semble à trop de membres que leur premier devoir est d'y collaborer.* Dans ce but—assurément louable—ils abandonnent les activités théosophiques parce qu'ils n'en sentent que la valeur intellectuelle. Mais d'autres sont là pour collaborer aux tentatives extérieures. Notre devoir essentiel nous lie à faire de la S.T. tout entière un outils entre les mains des Forces de Lumière.

Si nous comprenons ceci et si nous y travaillons, comme nous travaillerions à sauver notre foyer s'il était la proie des flammes—à 30.000 membres, répartis dans le monde, nous formerons vraiment une digue puissante dressée contre les Forces Destructives de l'Ombre.

Mais chaque membre doit sentir l'urgence de l'éveil individuel et collectif.

SERGE BRISY

BRAZIL

Penso que cada Teosofista deve colocar todos os poderes da sua mente, coração e corpo ao serviço do triunfo da Causa da Fraternidade e da Liberdade humanas que nestes tempos perigam e que a Sociedade Teosofica defende. Seus pensamentos, palavras e ações, bem como seus sentimentos, devem todos orientar-se no sentido da defesa deste Objectivo maximo para a Humanidade e que é também o Primeiro Objectivo da Sociedade Teosofica, posto em chéque pelas potencias denominadas totalitarias. Tanto assim que nesses paizes as Secções Nacionais foram dissolvidas.

Esta contribuição para o triunfo da Fraternidade e Liberdade, inclúe, implicitamente, a condenação das perseguições raciais, levadas a efeito pelas citadas potencias, contrarias ao Primeiro Objectivo da S.T., especialmente as da Raça Judaica assassinada, expoliada e vilipendiada pela maneira mais cruel e deshumana concebível.

É um ponto de honra para os Teosofistas, collocarem-se ao lado da Justiça e do Direito, ameaçados pela violencia e pela arbitrariedade, que pretendem fazer retrogradar a

Humanidade a etapas já ha seculos ultrapassadas.

Penso que somente deste modo justifi-
caremos a nossa filiação á mais idealista e
altruista das nobres Organisações actual-
mente existentes no mundo—a SOCIEDADE
TEOSOFICA.

E penso ainda que do triunfo de seu Pri-
meiro Objectivo, depende a propria condição
de sua existencia.

ALEIXO ALVES DE SOUZA

CENTRAL AMERICA

La grave crisis por la que pasa actualmente
el mundo exige la cooperación activa de
todas las personas que están conscientes de
lo que está sucediendo, pero muy especial-
mente de todos los miembros de la S.T. a
quienes se les ha dado la Luz de la Sabiduría
Divina para que con su ayuda, puedan
combatir las causas que lo han lanzado en
este desequilibrio económico, político y moral,
y puedan impulsar sabiamente la evolución
en el crítico período porque atravesamos.

¿ En qué forma ?—desearían Uds. saber.—
Es muy fácil la contestación : adaptando sus
pensamientos, palabras y acciones extricta-
mente a las enseñanzas teosóficas recibidas.

En la vida privada.—Han de ser : tolerantes, comprensivos, serviciales, inegoístas, rectos, justos, fraternales.

En el trabajo :—Cumplidos y eficientes, cuidando de los trabajos a su cargo como si fueran propios, es decir : interesándose en ellos como si fuera de algo para Uds. mismos y no para otros.

En la vida política, Deben acatar religiosamente las leyes establecidas y ayudar a que los demás las acaten. De no considerarlas justas y equitativas *trabajar abiertamente por corregirlas o derogarlas.* Combatir el *pasivismo* que conduce a la esclavitud y cultivar en cambio la *solidaridad* base del progreso.

Como gobernantes.—Estudiar ecuanimente los intereses generales dentro y fuera del país y actuar de conformidad con las leyes y sus propias convicciones sin temores, odios ni favoritismos. La impersonalidad en un gobernante es cosa esencial. El intuir la misión que está llamado a llenar cada país ayuda grandemente al gobernante en el desempeño de su cargo, pues sabido es que marchando de acuerdo con el plan de la evolución el triunfo es seguro.

En resumen, el teósofo debe ayudar con su ejemplo, la elevación moral de sus

pensamientos, sentimientos y acciones que forzosamente han de influir de una manera poderosa sobre los que lo rodean. Colaboremos simultáneamente y el éxito coronará nuestros esfuerzos.

LYDIA FERNANDEZ JIMENEZ

English summary :

I. *Private Life*.—The T.S. Member as an individual must live according to the principle of brotherhood in his home and in the community.

II. *Public Life*.—(a) The T.S. must stand always for Brotherhood even against governmental oppression or political interests.

(b) The T.S. member in his public life as an official of the civil government must try to counteract any movement against brotherhood, or leave his post.

III. *International life*.—The T.S. member must help the democratic and liberal governments against the other type. In case of war must go to war to defend Freedom.

CHILE

POR LA PAZ DEL MUNDO

Ante la aflictiva situación del Mundo, ante el dolor de millares de madres, esposas, hijas y hermanas, que ven el peligro de que sus miembros mas queridos sean obligados a marchar a la guerra, todos los que amamos sinceramente la paz, los que queremos que haya armonía entre los hombres, debemos trabajar tesoneramente porque se establezca en forma definitiva el reinado de la justicia y de la equidad, como único medio de llegar a una paz fundamentada sobre una base sólida y duradera.

Mas, ¿que contribución podemos aportar para que se realicen estos ideales? A mi juicio, todo cuanto esté a nuestro alcance: La conferencia, el libro, la prensa, la prédica en todo sentido. Pero, por sobre todas las cosas, pensemos en la paz, seamos un exponente de paz y armonía, concentremos nuestro pensamiento en la paz y pidamos al Todopoderoso, que ilumine la mente y el corazón de los hombres que rigen los destinos de los pueblos, para que sus gobiernos sean de paz y equidad.

Amémosnos a los unos los otros con sinceridad, desterrando todo sentimiento de separatividad, de desconfianza, de envidia y de rencor, y la paz reinará sobre la Tierra.

SANTIAGO NÚÑEZ R.

PARAGUAY

La evolución del mundo es solamente posible por la evolución del individuo y este puede evolucionar solamente, teniendo la mayor libertad de pensamiento y acción.

Por el fracaso de la Sociedad de las Naciones se ha comprobado que el Derecho es una ficción, si no cuenta con la Fuerza para imponerse.

El ideal es pues crear a una nueva organización mundial teniendo en cuenta las bases que anteceden.

Politicamente puede dividirse el mundo actual en dos grandes grupos:

Países con gobierno dictatorial y países democráticos, estos subdivididos en países viejos super poblados y países nuevos poco poblados. En todos estos países existen miembros de la Teosofía y la ayuda de cada

uno, para realizar dicho ideal depende del país en que residen.

Si viven en países del grupo A deben continuar el estudio de la Teosofía, mantener el contacto con los teosofistas nacionales y aún con los de otros países si no les ofrece demasiado peligro para sus intereses, tratando también de ayudar por todos los medios a su alcance a las víctimas de la dictadura de su país.

Los de los países democráticos viejos deben cerrar mas sus filas, y organizar el traslado de las víctimas de las dictaduras a países nuevos de su grupo.

Los de los países democráticos nuevos deben también estrechar mas sus filas y fomentar y organizar la admisión en su país de las víctimas de las dictaduras.

Los teosofistas de ambas divisiones de los países democráticos deben ayudar para que la S. T. de Adyar prepare un plan general para la nueva organización enunciada en el No. 3 y una vez aceptado este plan proclamarlo en el mundo por todos los medios de difusión y publicidad moderna, especialmente la radio.

WILLIAM PAATS

URUGUAY

De dos maneras que son complementarias y por tanto deben sumarse para producir un único resultado :

- (1) Viviendo él su propia comprensión de la Teosofía.
- (2) Siendo activo en el mundo como elemento de esa comprensión.

Si un M. S. T. está viviendo en su hogar, en su oficina o taller, en sus relaciones todas con los demás hombres la Teosofía que ha asimilado, ese hombre o mujer se convierte en un pequeño centro transformador del medio en que vive.

Un miembro de la S. Teosófica que vive sincera y lealmente su comprensión de la fraternidad universal, ha dejado de lado los preceptos de raza, religión, credos políticos, etc.

Un M. S. T. que vive su comprensión de la fraternidad Universal, no es, no puede ser injusto, violento, cruel, opresor. Rechaza y repudia, por lo tanto, la injusticia, la violencia, la crueldad y la opresión, cualquiera sea la forma en que ella se manifieste

Y si ese repudio es sincero y constante, "el se convierte en una pequeña luz que puede guiar a cientos de viajeros" . . .

Pero aunque vivir la Teosofía es difundir la Teosofía, eso no parece ser suficiente en estos momentos en que las fuerzas de la injusticia, de la opresión, de la crueldad, de la fealdad, del mal en una palabra, se han hecho - tan poderosamente activas en le mundo.

Tengo la firme convicción que dadas as apremiantes necesidades del mundo ; dado que la mentira, la injusticia, la opresión y la crueldad en todas sus manifestaciones intentan apoderarse de todo lo verdadero, bueno y bello creado por las civilizaciones, el M. S. T. sea hombre o mujer debe ser en el lugar en que actúa, una especie de Lohengrin, un caballero andante ; cada vez más enérgico en su repudio a todas las fuerzas del mal ; repudiarlas y combatirlas con altura, con dignidad, con energía y valor siempre crecientes—aunque ello pudiera significar la pérdida de su propia vida.

Con ciento treinta mil M. S. T. así el mundo sería pronto salvado.

JULIA A. DE LA GAMMA

Y si ese resaca de dolor y congoja
 el se convierte en una pedregosa
 puede gustar a ciertos de viajeros.
 Pero aunque vive la Teosofía en la
 Teosofía, eso no puede ser la Teosofía
 estos momentos en que los hombres
 inician de la oscuridad de la noche
 la luz del día, el mal es una gran
 la Teosofía, tan poderosamente activa en la
 mundo.

Printed and published by C. Subbarayudu,
 at the Vasanta Press, Adyar, Madras, India